The argument byon the fyilt

epilit ofthapolit. . Jopniby Etalmus of Roterobam.



hat this is mainte John thapofiles epile tle, whiche winte the Solpell, the bern fille of the wordes felfe is a player graument . De maketh muche a booe ut the reperiod of limbe and barchenes file and beathe bare and loue, in often repetinge the wordes, as though there were taken our of the fapinge nette before. Of the whiche forte to open up farma more plante be crample) this is one: Lone nor the worlde nether those thinget that are in the

world . Yf any manne lone the worlde, the lone of the father is not in hym, for all that is in the V voride ere. Ino anon after: He is not of the father, but of the V voride ; and the vanille paffethavaeye. Dow often here is the worlde rehearled a finally in all his faringe there is leffe compendrous fortenes, and mort open plainelle than in the mittynge of the refle of thapolities. Ind as for thepillie it is more curbently plaine than neverth any argumente like as the two Epillies folowings are whiche are afteriord to one John a cet-

Thus enbeth the Tegumente.

tapne lenior, and net to Tobu the apolite.

The paraphrale of Eralmus vp= on the fiede Spiftle of Sainet John.

Che fpille Chapter.

That which was from the beginneng, tobich me haur berb, which me baue fene mith were tres, which we have loked been and oute hance have banked, of the mode of the wheterm. lete due the trie appraces, and me have fene and beare witnes, and theme unto you that cternallille, whiche was with the futner, and appeared unto be. Chat whiche we bout free and bearde, bestace me buto you, that ye also maye have felomity p mety be, and that oute felowthip mare be with the father and his found I fins Chie. and thes a trie we bato pou, that [pe maye recepes, and that) poure tope may be full.



E write not buto you bearely beloueb bretheen of denber or means thinges, or of thinges bulenowen, but of a news matter: howbert fo newe buto be, that with God it was from euerlafting. This is the worde of God, euen Befus Chaille bothe God and manise; whiche where he was als waren the forme of God, woulde of late be the forme of a napden: and which after byg binine nature wes innifible ato mang cies, bouchelafed to take boom hom an bumayne

booker and bid bouchelafe to be fampliarly connectaunce among men that be might cache be bp from the parkenes of our ignoraunce to the light of Gol-

The paraphale of Eralmus bpon the .Leptille

wellike knowledge cann that we supult beginne to beholde him with the city of our menbe whome me have prefentire fene with the eies of our bodge. In bebe tive bubricere of mannes harre requierd, that the truthe Coulde bee recotted by groffe out warbe ceperimentes: but pet the goolines of them is more prefetted by his owne words, whiche where they recycler had fene him with they epen me handles bem buth they handes, ret were molle cerearnly perlmane band beleued that he is the forme of God, and thouly amoret mannes faluncyon. It is pur parte therfore, to beclare that, whiche we have mothe certapuly proued by our bodyly fences, buto thofe that chaunced not to fee it, and get it is expentent to belone that none ought to truft to have ble, not energating a faluacion, bus be that belevery the Dolpelies Docteins, whereof we are both witness and preachees. Et is not the worde of manue, nether of leght importauner, but it is the mords of God, and of beauen, that geneth enertalizing lefe to them, which gene obtaint hearing buto mand belinering from the beathe of linnes, from what to ener religion, from what focuer kynde of life they thall tuene them felues buto te. Of this matter & we fpeake of me theake of med alluted errbence & is to wete, even the thing which we pieter continual battours heard with our cares law with our cies, nother laws we afatte of, or pallings by, but we loked pretently on to the full. Ind to cause a thinge to be credited, these are suo princy. pall thicf fences, and if that also bee but a finall matter, we did not only heare bein teaching, playings, commanishing wendes and bemilles, and the father fonday trines bearing witnes bute the forme, and be false byin not only weake engracies, fuffre beathe and tyle agaphe; but allo we baue handled with their bandes of ource. For whan be was tplen agapte from deathe, to thentente to make be below fleblafilpe that he was no bayne phaestalie, but curn the lame mance alpue againe, where he had fine before ocad, he cauled by to bandle bin with our hannes and laping to out fingres he Webed be the places of his moundes . Mannehynde was beade, by cause it was in thialbome of bices and france : and be fulfred beathe for our wickebnes, that through his goodnesse the might frue bato Annoceatie. To e were in boubt allo our felues, whan we (alwe hom bead, whan we lake from burted, but whan he role again from beath, the game be fure hope of life. Dankproc had had no maner of hope of exernall life, except be had caused by to fee him with ours cup, and if he had not plucked awaye all boubtefulnes fed bs, by most manufestly apparent experimentes. Se beinge manne fuffred parnes for our fennes, and the fame bring Gob boocth feely gene immortall lefe to them that put they farthfull toul in hom. He lyord alwayes wird the father, and this life was alwayes beterminately purpose fed for by by the forms, howbett this countril is a not pet published but o the morld, albeit the nacion of the dewes (and per none but they loked for it by the prophetes oracles, as it were in a breams. In the means while beathe reconed, lete lave bodoen, mome tired they hope in Moles, form in worldly wiscome, but the faluacion and life of all people was felug Chrifte, the worde of Gob the father, the reacher of Innocureys, and the gener of Immortalitie. For none lougth, but be that lougth godly, nether door have cleane beathe, but he that atterneth Timmortalous. It lepnoth thes (Tefus chaile) manifelich him fele buto the world by hom felfe, flewing him felfe plannly to all the fenfes of man, and to thrushing him felfe in to the conferences of menne. And therefore he would have be to be lokers on and witnestes of all thinges, that he bib on earthe, to

thintente

thintent they mught be faithfully published by our preachings throughout all the whole butuerfail worlderthat like as we by Jefus have obsepted lyte and fatuacion, in cafe we perfeuer fell in the Colpelies borreine, euen fo iboulbe you also come with be in to the felowshippe and company of this faluation, to tale you gette crebence to our introdle bearing, concerning the thinge that you neither hearbe nor lawe of hom, bur learne it be our preachinge. We are nerber bapne withelles he pet bacommaunded. De bad be to bee taithfull withelles, and the recorde bute all men with the greate baunges of our bead, none other thinge than we have most support experience of, with all the fences of the boope. We are happye, in that our sares and the haue made be beloud, and pet pou are nevertheles bappee, if pougeue crevence but bos witheffe bearies. Dur faithe bathe uliced be buto Chaffe and made be the children of cob and membres of Chrifte: Ind pour fatth allo thall engraffe you beto the fame bobys, that being formed with by in the Telowellippe of faithe, you mouth make one boope. And to thall it come to palle, that het thall not only ber all of one mynbe amonge our feiner, as the membres of one bodge, but be thait also have peace and league with Jeffer Chaffe, and by bym with God bys father, from whome we were before farre bifferent; that like as the lonne is at molle pertite confent a communion of al thinges with the father coen to be allo by pertie a. grement of the prefession of the Golpell Boulds bee beaped togreher in to one bobpe of Christe, to be made partakers of all the goodes of our brade. I know you are topons of to happye a felowellyip, but pet I put you in economiautice agapus of their chinges in Willing to chinese pour myght exiores more fully, if curry manne be not all together topour of her owne faluacion, but all mens felicitie make enery one glab. For thes boseth chieften chateric cause, that cue. ty marme must be as glas of other mennes commodities, as of his stone. The mos that this felicitie is commune buto, the more abundaunt Mall succe ones tope bre. Imong be there fail no being of one mynbe Canbe together fubfrauncially, excepte we be faff glued together with mutuall charitte. We canne not possibly have peace with Gob eccept me be andwerably like Doto our bead Telles Chriffer what fo euer be bathe, be afertbeth it bnto the father : and what fo euer we bane, it behouerh be to altefbeit bitto Chiffe . Chaife is the teus ipght that procedeth from the father of all lyghe . 3000 canne not bee the inchis bieg of Chaffe errept we ber bugbemether canne bie babe legbe, onles we bee transformed into him, and comprise fredtafile buto the ende in his feloweldip. Devech and Innocencee is the fratt of the mynde, and france and bytheb lufter are the buthenes : where inght is there is life; where bathenes are there beatheis.

Eind this is the tybinges which we had hearde of hym and beclear date you, that Wood is light, and in him as mo barrhower arait. Howe fair, that we thak friew (him that the world in him, and wollde in particular, we live, and he aptend twenth, Borrond of being this is light each as he to fit light, then have we telefit which him, and the high of belong this has forme structed by from all (your, he days that we have no fying, we because our truces, and the tructh is not to be an him has must been formed by to fail and into to fargue we not fruits, and the formed has been had been all been been been all been been as the far and he had not been more fruits.

Chemiet.

Mobile is the marter then, whiche we focuse buto you, that you my ghe the more fully resource. In beve it is that, whithe we have heard even of blin, and bauing

The paraphrale of Cralmus bpon the . Lepilite

banting beard it we make it commer bate pourtbat God, for almuch as be is all together and of his own mature good all befr, all pure, and at high a life, neebee Is ther any barbenes in him. In De the matter Randeth not after furb forte, but tor have muche barkenes cum of our felues : in cafe be have any light, we are emorbred in that all to gether unto burn, by tobole free liberality me are belinered from our olde lynnes, and being betweered from the barkenes of our founce ignotaunce we have learned by the Golpelles Docttine to leue gools after Chaite our brades example. If any manne boatt, that he is through baptiline engraffed to the body of Charle, and bathe therby felowillappe with God the lather: where as in the means while he litter per in etrours a bices of his farmer lyle, booth playing lee. For feing (as I fageb befoje) God is faire from all mance felowidin of parkenes : bow can be politibly have any thence a book institution. that lourth per fell all cogether in recour and olde baces, for he is close out of the wave, that thinketh be can atterne Innocencie by any other meanes than by Challiagapte be is because, that therketh it prough for bem to be mallen to bantiluse except be be authorably like bore bis professio chrough Innocens gue of life : he that thinkeit thus is bereauch, and be lieft that fapeth at . For Chaifte in the trueth whiche bathe nothing a boo with ivers. Che trafte fleppe bute light, is for a manne to acknowlage his backenes : and the lyie flepping forthe of a manne buto Innocencie, is to acknowledge his finnes. Will be bears therfore, by is hat token we may cknowe, that we have rive felowelleppe with Sobr Boubiles curn by this ;if like as he is light, and boyde of all barkenes, euen to thall we abflerne after his grample from the darkenes of all executs and bices, framping all our connectiscion after the light of the Goldell; and of tite as the fonne hathe most high concorde with the father : suen to Choulde we alfo tour Innocently and be all of our mynde amonge our felues. Che father butt not lase the transligications of our olde life bato our charge, whiche are ones boone a way call the forte of them by the piretous blood of his force Ac-In Chitte, to that we from benceforthe abitepne from all foruse, as muche as to be trethe. The blood of Chille bathe mailed aways all frithenes, and hathe walben it away from all folkes : yes but behache walben none but thole that acknowledge thep; faulter. Pf we lape that we are not endawngered test frome, the beceaue our felues, we lour in errour, we manbie in barkenes : and Christe, which is light, which is tructy is not in us. for if he weer truly in be in ords, be would dispatche awaps thes parkenes of accognunt ignorance. Ind it is Chall chaunce by after recepting of baptilize, to Cybe backs agayee through maunes weaknes in to any ipine, and as it were a mofte oblener our light: we entific bemare, that accognizate withhawe be not farther and fatther of, and limbe be agains from light in to our olds backenes . Yea we mufte gene offegenre, that through diferete fobrenes we mape begomened buce the light that that that bifparche aware all backness. At the brother perchange bestreft and traffic as garrifte the brother, let erther longene other bie terfpalle, that Soo mave toggene them allo the trefpalles that are bone agabute bim. for in bebe dob bathe boon this condition prempted to forgene be; what to ener in thus offunded againful burn, it we forgue our brothers fault; and eracteth by strebes (euen to the bittermofte farthinge)of bim, whiche baueng bestoibe inereituil buto bim Dewed bim felfe fmally megcifull towardes bis felows fernamurthas to lape, be insbuert bine bermorthye the mercye of Sad Ginge be once freis TOLUTEUS. forgane bin all his erespaffes, that will not parbone a smale offence bato bymagaynft whome he eyrher trefpaffeth enery baye, or elles maye treft pace. That man woll earlyly forgene hymthat eresponderh agayntle hym, whiche well remembre howe many waves he offenbeth both agayni ood and agayoft his acrybbour: Ind as it is a bery hard marree for a man to bo to as he oftende in nothing corn to is it a becre eave mater to amende fuche offences with forgening one an other. Forgene thours by neighbour, and thy neyghbour thall forgene thee agayne : and God thall , even as it were of bery concumum, forgene you both. I fpeake of those faulten, that chaunce even among them that are good, yea but among mentand thore faultegathar obfeure the lyght of the Gofbelles beritie, rather than erting gupthe ie. for Gob forbybbe, that manfaughter, or whorebome, or facet tege Coulde chaunce boon their life, that are oney chofen among the chylbren of God. There is nothing that allureth more the mercic of God, and fwagerh his wrath, than of a man acknowlage his faulte to God. The that is a fearce cruck man forgene him that acknowledgeth big faulte, how muche more thall cook bo to, which is more mercifull than any mane we is by nature readyly been been mercie, and bath promifed by forgenenes by enthis condition: forgene, and if (halbe forgenes y nto you. If he mould not for geur, in that he is good: pet he thulbforgene because be is infl a of faithful errbence, wer that thou accomply the the preferibed condition, and he that not forger his consuming. If we with our whole harte forgens our neight bout that offenbeth bg, God thail alfo forgette bg, nor onely one fynne o'i an other , but all (yones: fothat we to our powers gene biligence, that we may be once boyde of all bices. And of me be not able fully to became bitto that for the fragitie of manney body, set be of his liberal free goodnes that make good, that is wantynge in our frengthes, and hall cleanle be from all our offences, who perchannee fuffererh forme cokens of our o'be former ipfe to remayne fill in be forthis purpole that we hould acknowledge our to eakened. For in bede he is better content with a finner that milliketh him felfe, than with a rightroug that ma flanbethin his own conceite. De wonld that of faluacion of men thoulde be afterbed baro his mercy, and not to our merptes. And nowe bathe be tellified, that there is no mortall manne on pearth, but he offendeth in come throng. And yf we wyl fay, that we have no frime in bs, we make wood a lyar, and fay agayou hymiand be that gayne. Cayerb bym mult nebes lye.

The.it. Chapter.

The prite children, these through hopes before I dute you, that priyme not. Ind y's any manne The first, here have no have no notices that the father, here have no have no have noticed the father, here has a high for the fyrmen of all the words. The hereby we are for our financiand hym, y's we keep his commandements. He can forth in the hour dynamics are forth and hereby not have been not been another than the first has been another than the hour dynamics are always, and the acceptance has been about the face in depending the his mode, in dynamics and the second particle in depending we know that he are in dynamics that have been appeared in here, wonther as be mailted.

DA.

Thele

The paraphiale of eralmus bpon the.t. epille

Sele thynges bo I werte, my lytle children, not that lynne thould be commerced the more licenciously e upon trude of the mirrore that is ordayned, but that no man thoulde lynne at all, as muche as in by lyeth. Ifter that Chill hath once for genen by all once transgressions, it is requisite for by the applie alour studious embenouses to this embe, that we may

kepe innocécie beibefileb. Ind per if ir chaunce be co filbe bache agarne into any linne, ther is no conferred we chould before of forgenerics, we have Cob recreable a with him we have a louing pactone a a cruft, who being ene forme, strepmerk bybar former be wyll of the father, and without harrylive we'l bitto bas which game himfelfe to faue ba, fo that we ho breefly and from the botome of our heartes millike our felues , and gene our biligence agapur to better. He alone hach nothing to be parboned of and be it in that makerh in errollion for the fyring of his member, and reconciler the father whiche is offended botto by, and cantern sym to bee mercyfull botto bg:a nor buto bg onely, which have now embraced he boceries, but also bus co all mankynde boduerfally, of they with a tyncere bearte confest themselv wes to be funers, and purpofe to leade an innocente lyfe, and to purpofe b go on forward, and kepe it fubiliauncially, for bapeilme boeth not make his free from the obternation of spotes law for that purpote, that we thoulde Types afterwarde licenciously without punishement, but that we shoulde more framely flocke to the love of the Go pell, whiche canfeth more to bee bene of the topilings, then formany latters of abotes gette perforce of the coffeepurb. De comannoch many thinges in a final comme, that comanded onen to loue their neighbours, even as be byb bs. We extueth not by to lone by magazor, but be entirers by be pronounced by be binbleth by sochoforgift knoweth God aryght, cannot the fe but lour bym behemetly. For energ enertial professet god with bys mouth, knoweth not god: but he that is hyndled with the flame of gofpellybe charine, and bosth wyllynglye and glably, that whiche he byb perfirrly before, that me ho good even becooks enemies, and that for the Caluacion of our negations we well not flycke to And in danger of our life, he declarers by miette to know god, war a if a ma make hys bootle, that he knowerth gob, in that, that he beinge taught hys principles bath learned the milteries of the faveh, in that beinge baptifeb be both professed his name neither for at that followerhere example of his charitie, he is a lyar, neither hath he per fully learned to knowe god, in asmuche as god is not knowen, excepte farthe be garrythed with charitie. And wholoener is a lyar, Chail toliche is the berpetuerh felfe, dwellerb not in hym: and who coener hath not Christ discussion bym, is not a line. to membre of his boby, faith withour loue is a bayne matter and a brabe. Co bec Wort , lone in not ible , it omitteth none of those thragen , that it knoweth be acceptable boto how who is lovery. This fand he would not acknowledge hym to be his bifciple, that broutbe not take by his crofte and folew hym, walking in f foresteppes of perfire charitie. Therfore be that obferueth his faving, beclareth in behe that he holbeth fall the perfite and tright enangelical charitie. Sy trial herof we hal know, that we are in his body, a that we have received hos fpirit, Whereo boed I make the vaunt, as a mibur of Chaille, in that thou are through baptifme receyued into the Aoch of chaining e fr is not an ible profeffio it is a mot finefingreb profeffi.

THE

of D. John thapolite. . Exp.tt. Fol. rittt.

It is not the profesion that maketh a true membre of Chille, but the unitation. De that professeth with his mouthe that he is regenerate in Thrift, must wathe m his foresteppes. De lyucd nor to him selfe, be bied not for himfelfe: the came himfelfe wholy for by, he dod cood to all folkes, he gaue no renilynge worde agayne to any man, but whan he was nayled on the cross, he prayed to the father for them that spake reutlyingly agrynite him. This is the gospellike and perfite charitie, whiche they ought to solowe in their bedes, that professe them selves to be Christes bisciples.

Bierhien, I water no newe commanwement unto you but that olde commanuemer, which were, Fe have had from the beginning. The othe commanderiveners about, which he have being from the beginning. Agapue, a newe commanibement Phonee breo pour that is true in Hom, and the fame is exactable in you for the bathenes as pag and the true lighte noise Doneth De Ugind main equilitied in energical out drang you done, adopt an energiad such second distall and it this tyme, we that leverb his brother, abybeth in the lyahr, and there is none accadion of cault in him . We that haterty his warther , is impachened, and walkerly in backenes and rou nat rell

whither he goeth, because that backenes barb by noch his epen.

Dearely beloned, thes commandement of charteft, that I write buto pou, is no newe commannbemente, but even Moles lawe beclated it long agoe or eather Christe by it, which exenemed his commandement in the gospell:and so reneweb it, that be made it peculiarly his owne, This quob he) is my commandement, that you houlde lone one another, as I have loved you, Therfore it is neither any new commoundement, neither my commannbement, that I gene now onto you, are yet fuche a one as you have not bearb. of hitherto, but it is the telfe fame commann demente, that we gave base you by and by in the begyming by chantorprie of Thiffe. Ind per against the fame is newe that I write nome but o you. It was an olde commands bement, but it is brought out of ble through the maners of the people. The Temes learned by beart: Thou (ha're love the Lorde thy rand, thou fi alte love thy neighbour, but ver every one ferued his own gaine. Thill renewed thys diging and son done of dear, of lond made stomed become decided one beight bours, but he lough his enemies, year those that turned waywardly from him and that were worthy of cuyll. This albeit I knowe you have bearb of long ago, per it ought to be renewed from tyme to tyme with often teherfall, that it mave thicke the more depoly in your mynde, foing it is the chief matter of the golpelles profesion. This was a true commaindes ment in Christ which performed in debe the thying that he taughterbut it was not true in you, as long as you haved your neighbour, as long as you won smer, prior with the first drieft light of the confidence of the description of the confidence of it is true in you also, have the true sprong up lighte of the gospelles book trine harb difpatched awaye 🕏 darkenes of your former life,a hath taught that none is acceptable, but he that would loue the good for Thistes Cabe. a lour the alforhat are bad to this ende, that they hould be concred bucs Chill. Those that folome this bottrine, walke in lighte, a offende got in the backenes of cull luftes. The bare of the neighbour powerth backenes into the mynd, Therfore he that is to washe and to bath professed Christ, that he generh not over to have his brother, he is beceaued in beleupinge that he walkerh in light, where he is ver ut darkenes, for God requirerth not him, a forgenerh not his brother. For it is not ynoughe to have genen outretheft, whose dom's murbie, in baptifine, recept at holowbarreboes be also plucked quite out of \$ mind, a in febe of bare, charitie come in place. 19.it.

The paraphale of eralmus bpon the.t.epiftle

he that configures fivil in the love of hys neglibour, abybeth in lyghte, which is Chiff Jelus, and flombleth not as walking in backness for true charme is to face of from intering any body, that is luffresh all thynges, and turnesh all thynges into good. Courtary wyle he that bateth his brether, although he have gene over to be an ulutour of a churche rouber, set he is fly in darkenes, a feruing his owne blynde luftes he walketh in darkenes in either feeth he the fleaying wave but of aluncion, although the gospell showe clearly upon him. Indial is long of the darkenes of the hare of his brother, that bath so blynded his eyes. Where hare reignesh, there is the subgement blynde.

Cherext.

Dubes, I write the to you have that your funces are telegran you for his names fake. I that there have you rentere, have that you have knowen him that in trem the degrating. I have but some you rengement, have that ye have our tenders. Have but you proget that ye have knowes that ye have successfully not that you have that ye have knowes him that is soon the begyinning. I have mutten but you ronge men, how that ye are fixing, and the words of god adjects in you, and ye have outstreak that wither. So that ye fore not the notion, it say man love the molde, the love of the faither is not in how. I in all that is in the worlde, as the last of the Rede, and the last of the safet is not the tracket, but of the worlde. I worlde a worlde pastery aways, and the war where her be that fully lift the well of Sod, adopter to true.

I lone you even as a mother loveth her children, and write for that purpofe, patrifercioyeynge at your felicitic, partly exhoriving you to goe fore: mard better and better. I reloyee at you, as my most beare children, whom Thank begotten agayne by the febe of the gofpels bottrine buto Chill in that the fynnes of your former lyfe are parboned you, and freely parboned you, for none other caute, but because you have professed the name of the torde Telu Chrifte, that you boulde also remembre after his example free the to forgene energy one his neighbour. I write betto you, whom not to muche the processe of age as the granicle of maners and godly carefulneile cowarbes them that be yonger, boeth make worthye the name of fathers: reiopeeing in rott that rou are not onely endued with a commune maner of wifoome, whereby olde men are commended almost because of the expersience of thinges, and grue the better counfel to the ignoraunte yong folkes, but in that you have reknowledged Jelus Chrifte the auror of faluacion: whiche not one p is of a greace olde age, but also harbe bene alwayes with the father. You being of great age knowe him that is eternaliand the most fully you knowe him, so much the more diligently you preache him to them that be of Aenderer age. Dide folkes do remembre and kepe in mynde many albe auncient thynges, and you kept him in mynbe that was before af age. Twice burg you youghten which through the Arengeh of faith have onercome that wicked a butuly Saran, The comme force of pougmen thinkerb Gemielnes happic in that they gene lightly place to no má becaufe of their bodyly Arength. But you are more happie, that by reason of your Arength of mend, you could be our come, neither with entirememen of boluptuous pleatures, we'b any recrours of \$ world. Other meng activitie floritherh in barrail, but your activitie harn florithed more nobly againd the affaultes of to a found a finite of the most of the state tenbernes of your yeares, you are not failled as yet in f knowlage of world ly matters, yet you have already afterned the thig, 8 getterb you enerlaidig felicitie. In other childre it is fried special toke of wir if they acknowledge thera. cheic father, but you knowe your beaucily father, by whom you are regenerate but o beaucil. Let enery one mayntepne that be both and energate to that be hach. for this rante lake, I bothe reloyer menerge one, and alfo wathe all and enery orders and flates of you, that acknowledgerad your felicine, you gette thankes to God yours autour, and hauping in tementbraunce, whither you mult go, preace alwayes forewarde unto more perleccio. I wil rehearfe it buto you therfore that ye can not forget it. I have waiteen but o you fathers, for you knowe him which hath neyther beginarong not endying that the delyte of this lyfe thould inno myle thickeyou. fryng you make hafte to the life that neuer that have ende. I have written buts you pongmen, because you have overcome the running nycenede of youth through the ballaunt firengthe of mynor, and breause you have with a configure heart kepte the mother of the cofpell, and have by the beloe of Chail ouercome the Death the continual enemys of manageds. Continue you firll in victorye, consenue firll that whythe you have birberro contemned, and love more and more that you have begon to lone. The worlde emicery by falle imaginations of transitore goodes, and frayerb with a payne and felfe theme of cuilles, 39 for you, let chofe chin: ges frage you whiche are cuill in debe, and never have ende. And let those chinges earthe rou that are good in Debe and knowe none ende. Followe the lyght of the gospell and lone beautily thynges, whiche the beautilye farher promyleth, bino whom you are regenerate by Chrift, fleethe barks des of naughtie lubes, wherby this woulde layer bayer with countrefaict goodes. It cannot possible be , that you can four bothe acones not ferue both at ones. There is note sorement between 500 and the worlbe, there is no concorde betwene lyghe and barknes: whofoener loneth the worlde. fmarnerh from the lone of Gob the father. I fpeake not of this worlde, which god made, wherin we live, wil we nil we. The wiked gredy believe of barne thinges (wherein the common fort of menne repole their felicitie, forgerring the thinges that are truely good in bebe) I cal the world. It is not the place, howe farre of to ener it be, nor the engineere, not the meate, not the title, that exempteth you fed the world, but a mind that is pure fed thoir befores & I ipake of And what bath this world, that is not not form? hurtful-There are thre thinges, it most chefely decement folime a bacics cumfocer forkey withall the poluptuous pleafure of the flethe entirement ces of the cies, and hyghe flatelynes and proude galauntness of lyfe. for it objecterh seriavne jugginges of payne pleatures to clame the fenfes of the bodye withall for a tyme, that the mynde maye in the meane while be called aware from the flubie of heavenlye good thruges. for the before of fuche maner of good thouges, the beauting futile fuggetters, whom Cob the father geneth bineo his chilbrethat are truly regenerate by Chaff. the beuilt bath alfo a fpirite of his owne, by whom he fuggefleth a permicious lone of thringes neyther true not burnble, bato them that have bene them closs throughly parothis worlde. De fuggefier the naughtre to order of lechecy to title the inchies of the body withaithrough a folitie and a filthy itching belier De fuggefieth the belief of fine meates a brinke to pleafe & paunche a the mouth wat we fuggefirth the foremest of iblenest a flepe, that the mynde may wate the most fluggifte cinoughe autoine.

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The paraphrale of Eralinus bpon theil. Epillie

be fuggefieth wanton fouges and Chameles fables, to anount thoraces withouthe fuggefieth the wanton entrementes of beauties and fonder hyndes of thinges to beholde to delite the cies withall. De luggefleth the pompes and toylitic of riches , the occations of ambicion, finally be allorech mennes myndes on every parte awaye from the true and everlafting good thinges, but o the bayne imaginations of good thinges. Let him that to entangled with the befire of their thinges, knowethat he is not moned by the ipirite of the heavenly father, but by the (pirite of the worlde . The bootloe, take as it confifteen upon elementes that endure but for a time.e. ven to geneth it nothing burthat whiche thall though perithe. God, like as he is eternall, even to genera be freely everlaiting rewardes. Therefore he that bependeth byon the fuccours of the worlde, followerh a certain fells effic that is both payne and thall thosely be taken amate, which, enen cafte alrie that commeth bothought boon, plucketh away in this moribe, or at left age bispatcherhie. Truly, beath that thall come buto enery man, plusherb quire awaye at the breame of falle pleatures, wo han the marter is tar hen awaye, the pleature peritherh, and followes come in place, whan the man is taken away, at is gone to naught, and enerialing to ment cometh in place. But be that obeieth pato the father that calleth him pare the lone of an heaucaly lyfe, his felicitie that neuer hane ende. for he that geneth it, knoweth none ende. The unharifull commodities of this worlde are to be tifed for the tyme, yea but analyc, but moderately, to the necessitie of nature, not to the boluptuonic halfylling of pleature, But the chiefe flubye of monbe ought to be turned to the thonges that be eternall, wheremet the ble of all other thynges ought allo to be referred.

Sbeitert.

Lytell ebilbien, it is the last time and as by hand brack home that Anrichis hall come, even nowe are theremany begonne to be Antichistics already indicably no knows. Then it is the last tyme. They best our from bo, but they were not of bs. Hot of they has beet of us they wasts no boute, have continued with 4s. But that it might appears, that they were not of bs. Menerot note of property but they have so opinions of him that is boly, and presents at thoughs. A house of notices become been opinions of him that is boly, and presents at thoughs ye knows it, and knows also, that no lys commerts of trueth. Who is a lyar, but he that benieth that Actually the follows, the same Ancichiste, that benieth the father and the folias. Who focuse benefit the folias, that benieth the father and the folias. Who focuse benefit the folias which not the father. Be that him will get by forme, bath the father slife. Act therefore shows that fame which ye bears from the beginning.

The felicitie of godly men doern not yet appeare, but it halbe many felly opened in the commyng of our Loide Jesu Chiss. The wicked seme to lyue in the meane time swerely here in this worlde, but everlastinge so towe hangeth over them and that shortly. For the laste tyme semeth to be present, wherein the course of thinges being turned by syde downe,) those thall rayne with Chisse that are connented nowe for Chisses sale: and they shalbe brought to naught, which be nowe rebelles against Chisse. You have hearde that Antichiss shall come, who being armed with all the may rename and ingglinges of this worlde, shoulde kepe warre against Chisse, and by and by when Antichisse is our comme againe, the body of Chisse shall be laden with the burrhens of all endless. Therfore the commynge of thys Antichiss, of whom the Ipostles tolde you before) (emeth not to be farre

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for there are three in beauen, that beare recorde burn Chriff, the father, the tuorbe, and the spirite: the father, tubiche sending once and eftsones a boice bowie from heaven relified openly, that he is his bearly beloved forme, in whom nothing coulde boe amiffer the morde, whiche having done is many minacles, whiche in his bearh and refurrection beclared bun felfe to be the true Child, bothe & ob and man, the peatemaker between god and ment the holy goode, whiche defrended boon his bend whan he was bapriled, and that after his refuercecion fell byon his bifciples . Inb of thefe thice there is all one most perfire agrement; the father is the auros, the foone the mellanger, the holy good the remembranner. There are three thinges alfo on earthe, that beare recorde bord Christ : his humaphe foirire whiche be put from bim one the croffe: the water and the bloode, that rame out of his (you whan he was beabe . Ind thefe three witnestes boe agree Che orner bedared bim to be god thefe recorde that he was man . John also bare witnesse. Ind of the recepue witnesse of men, it is reason, that the witnesse of God be of more importanner with bo . For the testimonic of God the father is manifest : Thur is my Tyelbeloued guane, in yyhom I on pleased , bester bim. anohar thing can be poken more plainly or more fully , be that be cuerty truly in goddes foune Jefus Chailt, and bath repoled at the fuctours of his tyfe in him, fo that truling in his promiffes he contemport all thinges, that this worlde can make a thewe of , whether they be amiable or breadfull, bactic a witnesse in him selfe, and beareth witnesse horo the sonne of God. for whan (throughe chinipitation of the ipirite of Christe) be befierh even beather for his love he beareth no triding witness but o me that they are no baine thiges that Chill bath raught and promifed. Be that truffery not in god, but parters his trull in the worlde, he, as muche as in him is, maketh gob a tyer, whiche bath promited felicieic breothem that woulde berke bero his forme Jefu Chiff twhere as he in his concertació reacheth that feticitie is to be afted of the worlde, acleaneth fo born the comobines of this lyfe, as thoughe nothing of a man remayneb after the beathe of the bodye. The father cryeth: Here bim. 3nd his lyfe, that beleveth not layerh: picare the morlbe. For whan the forme prayed the father that those whiche beleurd or thoulde beleue in him, might have eremall lyfe, the fathers boyce fone heard refriting as by the found of a tromper that his prayers though be allowed. The farber therfore hath genen by enertallying lefe, the minge of tuhome it hould be afted, even of his foone Jefus Christe . his bocreive who former embraces , his example who former followerh. tips promifes tubofocuer reulieth buto, he bothe pollebeth the forme and barh life : the plenge wheref he kepeth in the meane time, even the (picies of god, throughe the buboubted confidence whereof he is balbe to call Sob. farher: We that is a Braunger from the fonne, is eltraimign also from lyfe. E'hele trungen baue I muinon wato you that brieue on the name of the found of 940 obst per The person.

maps known, but of the lower extended by any that ye maps believe on the names of the function of god. Industry with that we beset is by m: that ye we after any thysis accommiss to the sould be full the best to be best to be better to be better after, we shower, that we have the primition that we before of hym. It any man for his beauty (name a frame not not so bearth, for him after, and he find gene hym this touthem that finds not better after and he can be for a frame not bearth. I been a frame not be to the best for I not that a man Coulde plane . If homogeneousless is fin, and there is a frame not but bearth. We known, that who focus is being of god, frameth not had be then is beginned as a frame not but bearth. I be known, that we could god, and the worlds is all together fer on beckerous, the house, that the set of god, and the boother is all together fer on better, which is true not well are in him.

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The paraphrale of eralinus bpon the firth epitite

Thefe thinges therfore bor I repete and beate bots you with fo many morbes, left any man thouthe perfunde unto you the contrarge. But take it for a fure and an impounted certamitie, that it is true whiche you have befeurbiebne emerlaftenge lefe is orbayneb for you ehroughe Jeftes Chufte, whose joyne's felowe heires you are. Pou have allready the rygle claying ond gage, and thall have possession of the throng felfe in hys tyme. There, fore you that believe in the founc of God, believe firbfaftive, and pur poure fure truft in hym daylye more and more . De myll not fayle you in the promyles of enertailing tyle, that lapleth you not nowe cum in thys lyfe, for in bede the spirite of Chaille genethe this confidence boro you, that what foruer you that after in a name of the fon, you thouth obtaine it, if ye after accorbing to his mill, that is , if you be fache when you come to praye as be moutbe haur you to come that is to faye, pure from all maner hare of your brother. For he observeth nothing at gobbes hande, of whom his nevalbour observes the nor forgenenes of his fault and of you alke those thruges that are analicable to the lyfe of beanen, and make to the glorye of Chult, Di clies me for the moste parce knowe not what we thoufte afke of God. and many rymes for holfome rivinges use better hurtfull thronges, of the fpicire of Chriffe put by nor in mynde, what were expedient for by to affect but as oftens we after the force, we are fire that god beareth once prayers : we are fure that he woll freig goue by what focuer we thall afte. the back he promited by and is hable to performe buharforner be promifern, and toyll performe whatforner is helfome for by . Arither thall be onely encreafe his differ in Ds. being ploudked therunto by our mayees. but also he will parbon be oure bayive offences, without whome the fee blenes of many nature can fearerly be bable to cubare longe; and he thall not onely parhon every one type offences, if he believe parbon, but he thath also beare the brother praying for the brothers affences, so that the Dense ber of fliche force, that is booth was queuche our brotherly laur, althoughe it bor fomewhat obfence it . for there is a frone that cannot bee imputed birro weakenes, not be healed with lyght and raffe temebies : as whan a mainte boon a force maly coperfernieth the chiffen felowfhyppe, where he hymfelfe bath profested Chrifte, and in pretence of religion goeth aboute en fubuert religio . The besperate fromarbnes of suche a one beferneffe noe the player of godly mennerand yet perfite thatitie prayers also for Outhe. bythyage for those thruges that cannot possiblye be bone . There is no mame that prayery for the benyli, because he boeth pointynglye throughe malyee oppongetien, whome God woulde well unto . Derhappes , no prayer thould also be made for them, that are translated into hys affection; and are rather to be thunned, that they boe no harme, than to bee releated with prayers , excepte they theme an hope of their repentance . Suche a bifeafe nebeth more frong remebies, and is greater, coan can bee raken as may by baply maiers, wherby lighter offences are raken away, which are bour of febir meakenes, anot of purposed fromarbenes, who has focure is committed befode perfite righteoutus, is fut but there be many differences of frames. There is fome frame, whiche althoughe is bemynythe and blotte imiocencye, yet it betertee quencheth not out chaiftian chargese: as what by occasion we outerhote a worde agayatte oute fembe , whiche

we are fory for by and by that it ouer that be tohan a febayue angre bath ruffled out at a morbe, that wer moulds mythe by and by myghte bee colled backe agayine : whan throughe the furtienes of meate or brytike re: country, were take formewhat more then the necessitie of nature Docth require . Ind to parbon thefe offences Gob is eafle, pf be bee called byon with mutual prayers, southe maner of faultes of children, those that be general parentes boe for the mode parte wroke as, whiche woulde not fuffire areafer offences. Albeit there is none folyght a faulte that ought to be neclected. 300 harfocuer is bone amyfie, is envil and to ber efcheweb of goblye folkes, and yf it bee neclected, it brawerhe by lytell and lytell buco beathe. But lyke as (proye remidy oughte to be had for their lighter offencen, whiche men are fearce hable to anopbe : tuen to god forby bbe, that be whiche bath once renounced the worlde, and bedicared hymfelfe bato god, Populbe be combled backe agayne into anye greate notable cryine . 139 p10 . ferling of o gofpel we are made the childre of God, and membres of Chill. And it is not commencer, that the children thould diffre to greatly from the father, and the membres from the head . Therfore be that throughlye bat beritanderb, that he is borne of god, taketh more bede that he bee no envl. than of beathe it felfe: and kepeth hymfelfe that he have nothinge a boe mith that naughtic loabe (devill) mhom be ferueb before rogether with the motibe. Lyke as Chille beyone once beab tole agayne to lyle, and role as gayne to lyte never to bye any more even to be that throughe baptione is once bead onco the worlde, and rifen against to newnes of lyfe with Christ, is is not mere for hym to doe that thringe agains, for the whiche Chiffe must bre agayne, it er them be affraged of the worlde, whiche are not trues to borne againe of gob: which have not with al the pith of their whole bearcen recepted the feebe of the golpelles boccrine. Hoe knowe, that wer are ceucly of gob, whomenepther the eupli thynges not the good thynges of thys would can seperate from Chiffe. The whole would is set all conether on naughtines. W bithe wave focuer a man turnery bym, there is occation offeed of thronges to turne by sware quite from the amovent byrrahines of lyfe, your from the mouldes enchauntmentes the forme of gob bathe once being confident to distribute the profit of the confidence of the profit but of the confactous infection of the worlde. He harbe beguen aware the barkenes of oure former ignoraunce, and barbe genen be an buberfiane bying that is lygimened with the lyght of the gofpell to thintent we foulb knowe the true gob a the free gener of al righteouthen: who onely had no. tiping a doe with the worlde; and we are in hym truely in that we folome bys borrine and promples with an buryghe confidence, as longe as wee are in hys fonne Tefus Chrifte, whome he fene into the worlde for that inerne . We is the true god , whiche onely ought to be honoured and the true lyfe, whiche onelye aughte to bee befyreb, i ytell chylbren, of you don true. the knowe the true God , beware of falle goddes , and bayne Images . whyche the worlbe bathe in honoure . Be wurthyppeth an Toole , that maketh moneye hys God . De wurthyppeth an Toole, that maketh hys bely hys Gob . We murthypperh an Toole , that for morlbelve honoures fake, befpyfetherbe commaundementes of GOD. There be manye fuche himbed

The paraphale of Eralinus bpon the first epiffe

kynder of Images. Beware you of all, of you woll above in the wurdiffipe of the true wob. 30, by the bumble prayer of more he vouchefale to make good, by whose goodnes were are belowered from our excoures. I men.

Chus endeth the paraphraft byon the forme couffle of Samer Tong.